

THE DAILY NEWS.

BIORDAN, DAWSON & CO., PROPRIETORS.

OFFICE No. 149 EAST BAY.

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Advertisements: First insertion, 15 cents a line; subsequent insertions, 10 cents a line.

THE DAILY NEWS will be served to subscribers in the city at 15 cents per week.

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NEWS SUMMARY.

Gold in New York on Saturday closed at \$34.00.

Cotton was firm, with sales of 9000 bales at \$20.

In Liverpool cotton was firmer, with sales of 1000 bales; uplands 12 1/2; Orleans 12 1/2.

The Philadelphia Press asserts that "authoritatively" that Mrs. Twitchell will publish a statement within a few days.

The net profits on a sugar plantation in the Parish of Landry, Louisiana, last year, with ninety acres cultivated in cane and eighty in corn, amounted to twenty-five thousand six hundred and sixty dollars.

German centralization has gained another victory on the question of the language to be adopted in giving the word of command to the troops.

It is almost incredible that in the Massachusetts Legislature, a few days ago, an amendment to the liquor bill was offered, providing that any clergyman furnishing fermented wine at a sacramental communion table shall be deemed guilty of keeping a public house.

The Boston Herald reports that a sanguinary conflict took place at Cronstadt between the seamen and soldiers in that town; nearly four thousand men took part in the fight, which resulted in six of the combatants being killed and many others wounded.

Mr. Benjamin Wood, of New York, is out with a challenge, as follows: First, that the Evening News circulates daily more copies than the New York Herald. Second, that it circulates more than twice the combined circulation of all the other New York evening papers.

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The Cincinnati Gazette (Radical) is opposed to any more test oaths. It says: "Experience has proved that swearing will not make rebels loyal nor save a country. It was supposed that by tradition the American people were opposed to test-oaths, but in the excitement of war we have pushed the oath business to extremity. We suspect that the whole result may be summed up in this: that our extra oaths excluded only the honorable men among the rebels, and admitted the worst, who took the oath and remained just as they were before."

A correspondent of the New York Tribune has visited a drill-room used by Cubans in that city who are engaged in recruiting for the revolutionary force. He says: "In reply to questions it was stated that there were probably 1500 Cubans 'filling in' this city, in thirteen different halls, besides four or five hundred in Philadelphia. When they would all, no one seemed to know, as the leaders of the enterprise kept that a secret, even from the captain, but it was asserted that plenty of ammunition and Spencer rifles would be forthcoming whenever needed, and that two companies, one of 60 men and the other of 70, had already left."

A dispatch to the New York Tribune says: "The message of President Grant, in regard to reconstruction in Virginia and Mississippi, was expected by those familiar with his views. His policy is believed to be similar to that lately urged by the Tribune, viz: Universal manhood and universal franchise; and it is certain that he is strongly opposed to the disenfranchisement and disqualification clauses contained in the Virginia and Mississippi constitutions. He wishes to see these submitted separately, and also the county organization system, so that if they are rejected a working government may still be promptly organized for the two States in accordance with the policy of the Reconstruction acts of Congress. He is opposed to all other tests than they propose, and desires all these questions to be promptly and peacefully settled."

Sir Edward Cunard, one of the owners of the Cunard line of steamers, it is announced, died suddenly of heart disease in New York on the evening of April 7. He was the son of Sir Samuel Cunard, who was in 1809 created a baronet of the United Kingdom, for his services in establishing the trans-Atlantic steamship line. Sir Edward Cunard was born in Halifax, Nova Scotia, in 1816, and married in 1849 the daughter of George McEvers, a merchant of New York. His residence was on Staten Island, New York. Lady Cunard died in 1866. The line of mail steamers with which the name of Cunard is so familiarly connected, was started by the father of Mr. Cunard in 1840, at the time of his death, in 1865, Edward inherited both the title and the business. He had previously managed all its affairs on this side of the Atlantic. The line was started with four vessels subsidized by the British Government, but so successful did the enterprise prove, that from time to time other lines were also started by the company, and now they have twenty-five vessels on the Mediterranean Sea, on the Atlantic, and elsewhere. The Commodore, father and son, preferred safety to speed in their vessels, and hence they always enjoyed the public confidence, which they hold over to this day.

Under date of New Orleans, April 8, the New York Herald publishes the following: "An expedition is now fitting out in this city which will be of the most formidable character, and which the government, if it desires to maintain its popularity and retain the affections of the people, it had better not interfere with any further than to make a show of good faith toward the Spanish Government. The progress of the expedition may be retarded by official interference, but it cannot be stopped. There are men at the head of it and men at the back of it who never may fall, and whose are in the secret here look forward to certain success and beneficial results. 'Cuba' is to be free, and the washword of the expedition, and they will not stop until the command becomes a fact. This such men as Francis P. Blair and General Sherman are deep in the movement is no secret here, and is common talk. That the steamship Cuba, one of the fastest vessels that ever crossed the Gulf of Mexico, has been se-

lured for initiatory service, is equally well known. The Cuba is now probably in Baltimore, she having left Havana on the 1st inst. for that port. She is comparatively a young vessel, and is well and stoutly built. She is over one thousand tons burden, and is fully able to carry twelve hundred to fifteen hundred men to any part of the coast of the island in whose honor she is named. Those who are contributing time and money to the enterprise say that they have no fear of government interference, as they had arranged matters to their satisfaction on that score before they commenced the job. A few days will develop the details, and the public can then talk over the matter, while the Cuba, with a formidable armament, and well found in men, is steaming for the struggling patriots.

CHARLESTON.

MONDAY MORNING, APRIL 12, 1869.

Mr. Froude on Education.

The address delivered by Mr. J. A. Froude, the historian, on the occasion of his installation as Rector of the University of St. Andrew's, Scotland, has attracted as much attention by the boldness and straightforwardness of its language as it has commanded respect by its close reasoning and deep earnest thought.

Beginning with the broad declaration that "to make us know our duty and do it, to make us upright in act and true in thought," and which is the aim of all instruction "which deserves the name—the epitome of all purposes for which education exists," Mr. Froude passes to the question which is on everybody's lips: Whether the subjects to which the best years of youth and boyhood continue to be given are the best in themselves, whether they should be altered or added to, or if so in what directions? The great schools and colleges of Great Britain are in the middle of a revolution, which, like most revolutions, means "discontent with what we have and no clear idea of what we would have."

And the causes are not far to seek. On the one hand, there is the immense multiplication of the subjects of knowledge; on the other, the increased range of occupations among which the working part of mankind are distributed. We cannot confine ourselves to the languages, to the grammar, the logic and the philosophy which satisfied the seventeenth century. Yet if we pile on the top of these the histories and the literature of our and other nations, with modern languages and sciences, we accumulate a load which the most ardent and industrious student cannot cope with. What, then, is the secret of success? It is—says Mr. Froude—"that we understand clearly the result which we desire to produce."

To educate successfully, you should first ascertain what you mean by an educated man. Our ancestors, said Mr. Froude, understood what they meant perfectly well. They set out with the principle that every child born into the world should be taught his duty to God and man. The majority of people must live by bodily labor; therefore, every boy as early as was convenient set to labor. There was no thought of what we call enlarging the mind. A boy was taught reading that he might read the Bible, and learn to fear God, and be ashamed and afraid to do wrong. In both England and Scotland, by the parish school system, the children were put in the way of leading useful lives if they would be honest. The essential thing was that every one who was willing to work should be able to maintain himself and his family in honor and independence. In the education of a scholar the same principle was applied.

There were two ways of being independent. If you require much you must produce much. If you produce little you must require little. Those who added nothing to the material wealth of the world must be content to be poor. If rich in mind, the scholar was expected to be poor in body; and so deeply was this theory grafted into English feeling, that when Earls and Dukes began to frequent the Universities they shared the common simplicity. The scholar was held in high honor; but his contributions to the common wealth were not applicable in money and were not rewarded with money. Neither scholarship nor science started under this treatment; more noble souls have been smothered in luxury than were ever killed by hunger. But this old idea of education was dying away at both extremities; the apprenticeship, as a system of instruction, was gone, and the discipline of poverty was gone also; and we have instead what is called enlarged minds.

An enormous accumulation of propositions of all sorts and kinds is thrust down students' throats, to be poured into examiners' laps, and this too "when it is notorious that the sole condition of making progress in any branch of art or knowledge is to leave on one side everything irrelevant to it, and to throw their undivided energy on the special thing they had 'in hand.'"

The old Universities, Mr. Froude proceeded to say, are struggling against these absurdities, and yet their work is scarcely more satisfactory. A young man who goes to Oxford now learns the same things which were taught two centuries ago; but he learns no lesson of poverty along with it. In his course, he contracts habits of self-indulgence and luxury which make subsequent hardships unendurable. He is called educated, yet if thrown on his own resources he cannot earn a sixpence for himself. "An Oxford education," Mr. Froude said, "fits a man extremely well for 'for what other trade it does fit him as at present constituted.'" More than one Oxford graduate has been seen in these late years breaking stones upon a road in Australia. That was all that he was found to be fit for when brought into contact with the primary realities of things.

In modern schools we now find the three R's, about which we are all agreed; next Latin and Greek, which the schools must keep to while the Universities confine their honors to these; and then a mixed multitude of history, physiology, chronology, political economy—"general knowledge," which in my experience means general "ignorance," stuff arranged to make a show at an examination, and good for nothing else. This cramming is like loading a stomach with marbles; for bread giving a

stone. First and foremost a man has to earn his living. It is very doubtful whether "the honesty of the country has been improved by the substitution so generally of 'mental education for industrial, and the 'three R's,' if no industrial training has gone along with them, are apt, as Miss 'Nightingale' observes, to produce a fourth 'R—of rascaldom.'"

Mr. Froude accepts with a qualification the first principle of our forefathers, that every boy born into the world should be put in the way of maintaining himself in honest independence. No education which does not make this its first aim is worth anything. The Ten Commandments are as obligatory as ever, and practical ability must still be the backbone of the education of every boy who has to earn his bread by manual labor. Add knowledge afterward; "but let it be knowledge that will lead to the 'doing better each particular work which a boy is practicing, and every fraction of it will 'then be useful to him.'"

Detached facts on miscellaneous subjects, as they are taught at a modern school, are like separate letters of endless alphabets. But arrange your letters into words, and each word becomes a thought, a symbol, waking in the mind an image of a real thing. Group your words into sentences, and thought is married to thought and produces other thoughts, and what were chips of granite become soft bread, wholesome, nutritious and invigorating. Teach boys subjects which they can only remember mechanically, and they are taught nothing which it is worth their while to know. Teach them facts and principles which they can apply and use in the work of their lives, and if the object be to give our clever workmen a chance of rising to become Presidents of the United States or millionaires, the ascent into those conditions will be easier and healthier than by the paths which the most keenly-sharpened wit could be apt to choose for themselves. And, passing to the learned professions, the student should learn at the University what will enable him to earn his living as soon after he leaves it as possible. The education could not be completed at the University, but the theoretic or scientific groundwork could be learned nowhere so well. Mr. Froude proceeded to say that the principle he advocated was of the earth earthy; but that as the student would not learn everything, the only reasonable guide in such matters was utility. The old saying *Non multa sed multum* was every day becoming more pressingly true.

We had a theory at Oxford, said Mr. Froude, that our system, however defective, yet developed in us some especially human qualities. The training of clergy-men, if anything, the special object of Oxford teaching. There has been thirty years of unexampled clerical activity among us; churches have been doubled, theological magazines and newspapers have been poured out by hundreds of thousands, while by the side of it there has sprung up an equally astonishing development of moral dishonesty. From the great houses in the City of London "to the village grocer, the commercial life of England has 'been saturated with fraud. So deep has 'it gone that a strictly honest tradesman 'can hardly hold his ground against competition. We have false weights, false measures, cheating and shoddy everywhere. Yet the clergy have seen all this 'grow up in absolute indifference; and the 'great question which at this moment is 'agitating the Church of England, is the 'color of the ecclesiastical petticoats. 'Many a hundred sermons have I heard in 'England, many a dissertation on the mys- 'teries of the faith, on the divine mission 'of the clergy, on apostolical succession, 'on bishops and justification, and the the- 'ory of good works and verbal inspiration, 'and the efficacy of the sacraments; but 'never during these thirty wonderful 'years, never one that I can recollect on 'common honesty or those primitive com- 'mandments—Thou shalt not lie and thou 'shalt not steal.' If, said Mr. Froude, the clergy knew as much about England and Scotland as about Greece and Rome, and could see what was going on around them instead of groping among books to find what men did or thought at Alexandria or Constantinople, fifteen hundred years ago, they would grapple more effectively with the moral pestilence which is poisoning the air.

Each child that is born among us, continued Mr. Froude, has a right to demand such teaching as shall enable him to live with honesty and take such a place in society as belongs to the faculties which he has brought with him. Upon the breeding which we give our children, said Mr. Froude, depends whether England will now descend to a second place among the nations, or whether it shall have an era of brighter glory. Following out this line of thought, Mr. Froude showed what should be the feelings with which the immigrant should regard his mother country, and what had been the reward of the carelessness with which England had colonized America.

But is there no such thing as purely intellectual culture? Is not this the earning of our own living, this getting on, a low object for human beings to set before themselves? University education in England was devoted to spiritual culture, but it taught the accompanying necessary lesson of poverty. And if a university persists in teaching nothing but what it calls the humanities, it is bound to insist also on rough clothing, hard beds and common food. "For myself, I admire that ancient rule of 'the Jews, that every man, no matter of what grade or calling, shall learn some 'handicraft; that the man of intellect, while, 'like St. Paul, he is teaching the world, 'yet like St. Paul may be burdensome to no 'one. It hurts no intellect to be able to 'make a plough, or hammer a horse shoe; 'and if you can do either of those you have 'nothing to fear from fortune.' Every man who devotes his son to intellectual pursuits should make him in some way independent of the profits of intellectual work for subsistence. The rewards of literature are generally small and the adjustment of them is wrong. The present rule is to pay by the page or the sheet—the more words the more pay, while the rule

ought to be exactly the reverse. Only by accident is a work of genius immediately popular in the sense of being widely bought. The great exceptions, as Tennyson and Carlyle, and Tennyson waited through ten years of depreciation, and Carlyle, if success be measured by price, stands far below your Belgravian novelist. If you make literature a trade to live by you will take your talents to the most profitable market, and that will be no assurance that you are making a noble or even worthy use of them. "Better a thousand times, if 'your object is to advance your position in 'life, that you should choose some other 'calling of which making money is the 'legitimate aim, and where your success 'will vary as the goodness of your work; 'better for yourselves, for your conscien- 'ces, for your own souls, as we used to say, 'and for the world you live in. Therefore, 'I say, if any of you choose this mode of 'spending your existence, choose it delib- 'erately, with a full knowledge of what you 'are doing. Reconcile yourselves to the 'condition of the old scholars. Make up 'your minds to be poor; care only for 'what is true, and right, and good. On 'these conditions you may add something 'real to the intellectual stock of mankind, 'and mankind in return may perhaps give 'you bread enough to live upon, though 'bread extremely thinly spread with 'ter.'" After a few remarks on the tempta- tion lying before young men either to lead themselves to what is popular and plausible, or to quarrel violently with things that they deem to be passing away because they have no basis of truth, Dr. Froude concluded: "No one can thrive upon denials; positive truth of some kind is essential as food both for mind and character. Depend upon it, that in all long established practices or spiritual formulas there has been some living truth; if you have not discovered and learnt to respect it, you do not yet understand the questions which you are in a hurry to solve. And, again, intellectually impatient people should remember the rules of social courtesy, which forbid us in private to say things, however true, which can give pain to others. These rules forbid us equally in public to obtrude opinions which offend those who do not share them. Our thoughts and our conduct are our own. We shall not make me profess to think that which I believe to be false; you shall not make me do what I do not think just; but therefore natural liberty only others have a good right to their opinion as we have to ours. To any one who holds what are called advanced views on serious subjects, I recommend a patient reticence, and the reflection that after all, he may possibly be wrong. Whether we are radicals or conservatives, we require to be often reminded that truth or falsehood, justice and injustice, are no creatures of our own belief. We cannot make true things false, or false things true, by choosing to make them so. We cannot vote right into wrong or wrong into right. The eternal truths and rights of things exist, for- mately, independent of our thoughts or wishes, fixed as mathematics, inherent in the nature of things, and the world. They are no more to be trifled with than gravitation. If we discover and obey them, it is well with us; but that is all we can do. You can no more make a social regulation work which is not just than you can make water run up hill. I tell you, therefore, who take up with plausibilities not to trust your weight too far upon them, and not to condemn others for having misgivings which at the bottom of your own minds, if you look so deep, you will find that you share yourselves with them. You who believe that you have hold of newer and wider truths, show it as you may and show it well, in leading wider, simpler and more direct lives. Assert your own freedom if you will, but assert it modestly and quietly, respecting others, and especially, I would say this—be honest with yourselves, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own minds. Of all the evil spirits abroad at this hour in the world, humbug is the most dangerous.

"This above all,—To your own selves be true, 'And it will follow as the night the day, 'You cannot then be false to any man."

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Meetings.

ORANGE LODGE, No. 14, A. F. M. THE REGULAR COMMUNICATION OF ORANGE LODGE, No. 14, will be held at Masonic Hall, at half-past seven o'clock precisely. Candidates for M. M. Degrees will be received. By order, THOMAS S. SECRETARY.

GERMAN FULFILER SOCIETY. A MEETING OF THE GERMAN FULFILER SOCIETY will be held at Mr. Junghans's Hall, this evening, at eight o'clock. Members are requested to attend. JOHN A. ARTHUR, Secretary.

CAROLINA BASE BALL CLUB. A MEETING OF THE REGULAR MONTHLY MEETING of your Club at Vigilant Hall, this evening, at eight o'clock precisely. By order, H. F. TUPPER, Secretary.

Wants.

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TO RENT, THAT DESIRABLE RESIDENCE, in a healthy locality, No. 108, west end of King-street, with a fine view, fine outbuildings, vegetable and flower garden, commanding a beautiful water prospect. For terms inquire of present occupant, or of the undersigned. Apply at 161 KING-STREET.

TO RENT, THE STORE AND RESIDENCE, corner of King and Lamb-street, inquire of O'DONNELL, on the next lot north of the above. February 24.

Lost and Found.

LOST UP DRAFT NEAR MORRIS ISLAND, TWO RAFTS and a BARGE. The owner has a good possession of the same, and by proving property and paying expenses. Apply at the POINT HOUSE, Sullivan's Island.

Boarding.

EXCELLENT PRIVATE BOARDING, in a healthy locality, which is noted for its healthfulness and nearness to the sea, and to Mrs. C. G. WHITE. m3 April 12.

PRIVATE BOARD IN A VERY COOL and pleasant house, with a general family, can be obtained either with or without board, and on more rooms on the same floor can be had, either furnished or without. Inquire at THIS OFFICE.

For Sale.

MULE FOR SALE CHEAP.—A FINE young and gentle plantation MULE, draws in harness. Apply at No. 2 KING-STREET, South Bay.

FOR SALE, TWO MILCH COWS, with young calves, one saddle and draft horse; one fine large Working Mule. Inquire at No. 123 STATE-STREET. m2 April 9.

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